



# How to increase your rizq

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you  
in good health and imaan.

On behalf of our AMAU Academy team, we would like  
to present to you these compiled notes that we have  
prepared to make your journey with us a lot easier.

Our notes are compiled by the AMAU Admin team  
and have not been comprehensively checked  
by a teacher.

If you find any errors or corrections that need  
to be made, kindly inform us via our email  
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May Allah make our paths toward seeking  
beneficial knowledge easy and kindle our hearts  
with sincerity and gratefulness  
towards Him.

Jazakumullahu Khayran



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## Glossary



جل جلاله | Jalla Jalāluhu  
**Allah the Most Exalted**



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam  
**Peace and blessings of Allah be upon him**



عليه السلام | Alayhis salaam  
**Peace be upon him**



رضي الله عنه | RadiAllahu `anhu  
**May Allah be pleased with him**

# The Provider

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*Chapter One*

Allāh alone is al-Razzāq (The Provider) for all of the creation. He gives; how He wills and to who He wills. There is no creation that lives in the higher or lower universe except that Allāh ﷻ provides for them.



Allāh ﷻ said:

1

﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾

**“Indeed, Allah ‘alone’ is the Supreme Provider—Lord of all Power, Ever Mighty.”**

Surah Al-Dhāriyāt: 58

Allāh alone is the one who grants abundance and provides, as the Prophet ﷺ said:

2

“إِنَّ اللَّهَ هُوَ الْمُسَعِّرُ الْقَابِضُ الْبَاسِطُ الرَّازِقُ وَإِنِّي لأَرْجُو أَنْ أَلْقَى اللَّهَ وَلَيْسَ أَحَدٌ مِنْكُمْ يُطَالِبُنِي بِمَظْلَمَةٍ فِي دَمٍ وَلَا مَالٍ”

**“Allah is the one Who fixes prices, Who withholds, gives lavishly and provides, and I hope that when I meet Allah, none of you will have any claim on me for an injustice regarding blood or property.”**

Musnad Ahmad 14103

Allāh ﷻ said:

3

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾

**“There is no moving creature on earth whose provision is not guaranteed by Allah. And He knows where it lives and where it is laid to rest. All is ‘written’ in a perfect Record.”**

Surah Hūd: 6

Everyone’s provision and sustenance has already been decreed, as it has been narrated on the authority of Ibn Mas’ūd رضي الله عنه that the Prophet ﷺ – the truthful the believed - said:

4

“إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ فِي ذَلِكَ عِلَاقَةٌ مِثْلَ ذَلِكَ ثُمَّ يَكُونُ فِي ذَلِكَ مُضْغَةٌ مِثْلَ ذَلِكَ ثُمَّ يُرْسَلُ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ بَكَّتَبِ رِزْقِهِ وَأَجَلِهِ وَعَمَلِهِ وَشَقِيٍّ أَوْ سَعِيدٍ فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا”

“Verily, the creation of each one of you is brought together in his mother’s womb for forty days as a drop, then he is a clot for a similar period, then a morsel for a similar period, then there is sent to him the angel who blows the spirit into him and he is commanded regarding four matters: to write down his provision, his life span, his deeds, and whether he is blessed or damned. By Allah other than whom there is no God, one of you acts like the people of Paradise until he is but an arm’s length from it, and what is written overtakes him so he acts like the people of Hellfire and he enters it. Verily, one of you acts like the people of Hellfire until he is but an arm’s length from it, and what is written overtakes him so he acts like the people of Paradise and he enters it.”

Ṣaḥīḥ al-Bukhārī 7016 and Ṣaḥīḥ Muslim 2643

From this we understand that everything has been decreed.



﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي كِتَابٍ مُبِينٍ﴾

“There is no moving creature on earth whose provision is not guaranteed by Allah. And He knows where it lives and where it is laid to rest. All is ‘written’ in a perfect Record.”

Surah Hūd: 6



# Aiming for the Hereafter

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*Chapter Two*

The first manner in which one can take to attain provision is to place their aim for Allāh alone.

Ibn Mas’ūd رضي الله عنه said, that I heard your Prophet ﷺ say:

1

"مَنْ جَعَلَ الْهُمُومَ هَمًّا وَاحِدًا هَمَّ آخِرَتِهِ كَفَاهُ اللَّهُ هَمَّ دُنْيَاهُ وَمَنْ تَشَعَّبَتْ بِهِ الْهُمُومُ فِي أَحْوَالِ الدُّنْيَا لَمْ يُبَالِ اللَّهُ فِي أَيِّ أَوْدِيَّتِهَا هَلَكَ"

**“Whoever focuses all his concerns on one issue, the concerns of the Hereafter, Allah will suffice him and spare him the worries of this world. But whoever wanders off in concern over different worldly issues, Allah will not care in which of these valleys he is destroyed.”**

Sunan Ibn Mājah 257, and graded Hasan by al-Albānī in Ṣaḥīḥ al-Jāmi’ 6189

The issue with the person described second is that they live only intended worldly affairs and is not intended the hereafter.

Zayd Ibn Thābit رضي الله عنه said, that I heard Allāh’s Messenger ﷺ say:

2

"مَنْ كَانَتْ الْآخِرَةُ هَمَّهُ جَعَلَ اللَّهُ غِنَاهُ فِي قَلْبِهِ وَجَمَعَ لَهُ شَمْلَهُ وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ وَمَنْ كَانَتْ الدُّنْيَا هَمَّهُ جَعَلَ اللَّهُ فَقْرَهُ بَيْنَ عَيْنَيْهِ وَفَرَّقَ عَلَيْهِ شَمْلَهُ وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا قُدِّرَ لَهُ"

**“Whoever makes the Hereafter his goal, Allah makes his heart rich, and organises his affairs, and the world comes to him whether it wants to or not. And whoever makes the world his goal, Allah puts his poverty right before his eyes, and disorganises his affairs, and the world does not come to him, except what has been decreed for him.”**

Jāmi’ al-Tirmidhī 2465 and Sunan Ibn Mājah 4105

All of provision is in the Hands of Allāh alone, therefore, one should seek his need only from Allāh. The Prophet ﷺ said:

3

"مَنْ نَزَلَتْ بِهِ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ وَمَنْ نَزَلَتْ بِهِ فَاقَةٌ فَأَنْزَلَهَا بِاللَّهِ فَيُوشِكُ اللَّهُ لَهُ بِرِزْقٍ عَاجِلٍ أَوْ آجِلٍ"

**“Whoever suffers from destitution and he beseeches the people for it, his destitution shall not end. And whoever suffers from destitution and he beseeches Allah for it, Allah will send provisions to him, sooner or later.”**

Sunan Abī Dāwūd 1645

Al-Si’dī (❓) said:

4

"وذلك أنّ الأسباب التي تحصل بها المقاصد نوعان:

نوع يشاهد بالحسّ، وهو القوة والشجاعة القوليّة والفعليّة، وبحصول الغنى

والقدرة على الكسب، وهذا النوع هو الذي يغلب على قلوب أكثر الخلق،

ويعلّقون به حصول النصر والرزق، حتّى وصلت الحال بكثيرٍ من أهل الجاهليّة أن

يقتلوا أولادهم خشية الفقر...

النوع الثاني: أسباب معنويّة, وهي قوّة التوكّل على الله في حصول المطالب الدينيّة والديويّة, وكمال الثقة به, وقوّة التوجّه إليه والطلب منه

“Therefore, the means to attain goals are two:  
A means which is tangible, like; strength and bravery in one’s speech and actions, to attain richness and power by exerting effort. This is the means which has overtaken the hearts of many people. They connect victory and provision to this [tangible] means, until it reached a state with many of the people in pre-Islamic times, that they would kill their children fearing poverty... The second way is an intangible means, and this is the strength of relying upon Allāh to attain one’s goals in one’s religion and world, perfecting one’s dependence in Allāh, exerting great strength towards this and seeking it from Allāh.”

Bahjah Qulūb al-Abrār 1/293

Allāh ﷻ promised and stated:

5

﴿وَمَا أَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهُ﴾

“And whatever you spend in charity, He will compensate ‘you’ for it.”

Surah Saba: 39

Furthermore, the angels supplicate for this person, as has been narrated on the authority of Abū Hurayrah ﷺ said, that Allāh’s Messenger ﷺ said:

6

"مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُولُ أَحَدُهُمَا اللَّهُمَّ أَعْطِ مُنْفِقًا خَلَفًا . وَيَقُولُ الْآخَرُ اللَّهُمَّ أَعْطِ مُمْسِكًا تَلْفًا"

“There is never a day wherein servants awake in the morning, except they are visited by two angels. One of them says: O’ Allah, give him more who spends, and the other says: O’ Allah, bring destruction to one who withholds.”

Ṣaḥīḥ al-Bukhārī 1442 and Ṣaḥīḥ Muslim 1010

Therefore, from the intangible means that one needs to come with are:

- A **Sincerity for Allāh**
- B **Strong reliance upon Allāh**
- C **To remember the supplication of the poor person that one is helping, for supplication is a strong means. As Allāh ﷻ said:**

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

“Your Lord has proclaimed: Call upon Me, I will respond to you.”

Surah Ghāfir: 60

# A Double-Edged Sword

*Chapter Three*



Wealth is a double-edged sword; for it may be a blessing which aids one in goodness or it can be that which harms a person. If in one's heart is īmān and piety, then how blessed is the wealth when it is with a righteous man, as has been narrated on the authority of Ibn Mas'ūd رضي الله عنه that the Prophet ﷺ said:

1

"لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَقُومُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ  
وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ"

**“Envy is not justified but in case of two persons: one who, having been given the Qur'an by Allah, stands by it during the night and day, and a man who, having been given wealth by Allāh, gives it during the night and the day.”**

Ṣaḥīḥ al-Bukhārī 5025, Ṣaḥīḥ Muslim 1846 and Sunan Ibn Mājah 4209

This is the permitted jealousy wherein one wants that blessing to remain for that individual but also wants this for themselves, due to reward which comes with those two actions.

Wealth can have a positive impact in life and has an importance which cannot be denied. In wealth is a lot of good, and the word good has been used unrestrictedly for wealth in the Qur'ān:

2

﴿وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ﴾

**“and they are truly extreme in their love of ‘worldly’ gains.”**

Surah Al-‘Ādiyāt: 8

3

﴿وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا﴾

**“and love wealth fervently.”**

Surah Al-Fajr: 20

4

﴿كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنِ تَرَكَ خَيْرًا الْوَصِيَّةُ﴾

**“It is prescribed that when death approaches any of you—if they leave something of value—”**

Surah Al-Baqarah: 180

This indicates that when the signs of death appears for a person and they have a lot of wealth, then Allāh has obligated upon them to bequeath.

Humans have an extreme love for wealth which is also a reality that cannot be denied. However, what is unpraiseworthy is when that love becomes a distraction from the remembrance of Allāh and the hereafter. This leads to one becoming a slave to wealth, as the Prophet ﷺ said:

5

"تَعَسَّ عَبْدُ الدِّينَارِ وَعَبْدُ الدَّرْهِمِ وَعَبْدُ الْخَمِيصَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ  
سَخِطَ، تَعَسَّ وَأَنْتَكَسَ، وَإِذَا شَيْكَ فَلَا أَنْتَقَشَ"

**“Destruction is for the; slave of Dinar, slave of the Dirham and slave of clothing. If given they are pleased, and if not given they are displeased. Destruction and degradation [for this person], and if pierced by a thorn, let it not be removed.”**

Ṣaḥīḥ al-Bukhārī 2886 and Sunan Ibn Mājah 4135

# Excellence

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*Chapter Four*

1 The Prophet ﷺ explained Ihsān as:

”أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ”

“It is to worship Allah as if you see him, for if you do not see him, he surely sees you.”

Ṣaḥīḥ Muslim 8

2 Allāh ﷻ stated that He will provide for those who adorn themselves with this quality:

﴿وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ  
سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ ۖ وَسَنَزِيدُ الْمُحْسِنِينَ﴾

“And ‘remember’ when We said: Enter this city and eat freely from wherever you please; enter the gate with humility, saying: Absolve us. We will forgive your sins and multiply the reward for the good-doers.”

Surah Al-Baqarah: 58

Allāh ﷻ informed them to enter Bayt al-Maqdis and joyfully eat that which is pure from anywhere. However, enter with the quality of humility towards Allāh, saying: O Allāh remove our sins. Allāh stated that he will increase for the good-doers due to their actions – sooner or later – in this world and the next.

3 Also, Allāh ﷻ said:

﴿وَتِلْكَ مُجْتَنَّا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ ۖ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ ۚ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ - وَوَهَبْنَا لَهُ  
إِسْحَاقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۚ وَمِن ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ  
وَمُوسَىٰ وَهَارُونَ ۚ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ﴾

“This was the argument We gave Abraham against his people. We elevate in rank whoever We please. Surely your Lord is All-Wise, All-Knowing. And We blessed him with Isaac and Jacob. We guided them all as We previously guided Noah and those among his descendants: David, Solomon, Job, Joseph, Moses, and Aaron. This is how We reward the good-doers.”

Surah Al-An‘ām: 83-84

Allāh ﷻ blessed Ibrāhīm عليه السلام with righteous offspring, success to the truth, guidance to the right path, as he guided Nūh عليه السلام prior to him. This is the reward for excellence.

4 Allāh ﷻ said:

﴿فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾

“Certainly Allah does not discount the reward of the good-doers.”

Surah Hūd: 115

﴿هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ﴾

“Is there any reward for goodness except goodness?”

Surah Ar-Rahmān: 60

For those who adorn themselves with excellence is an even greater reward in the hereafter.

5 Allāh ﷻ says:

﴿لِّلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۖ وَلَدَارُ الْآخِرَةِ خَيْرٌ ۚ وَلَنِعْمَ دَارُ الْمُتَّقِينَ﴾

**“For those who do good in this world, there is goodness.  
But far better is the ‘eternal’ Home of the Hereafter. How excellent  
indeed is the home of the righteous”**

Surah Al-Nahl: 30

Those who come with excellence will have a good and enjoyable life. They will also have a good station with the people, and vast provisions.

6 Allāh ﷻ says:

﴿مَنْ عَمَلْ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً ۖ  
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

**“Whoever does good, whether male or female, and is a believer,  
We will surely bless them with a good life, and We will certainly reward  
them according to the best of their deeds.”**

Surah Al-Nahl: 97

7 It has been narrated on the authority of Ka’b Ibn ‘Iyyādh رَضِيَ اللهُ عَنْهُ, that he heard Allāh’s Messenger ﷺ say:

"إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً وَفِتْنَةُ أُمَّتِي الْمَالُ"

**“Indeed, there is a trial for every Ummah,  
and the trial for my Ummah is wealth”**

Jāmi’ al-Tirmidhī 2336

Wealth can change people in ways they could never imagine. If one does not have Ihsān to assist in controlling this wealth – then it can lead to destruction. If one has Ihsān and receives money; they are able to utilise the wealth in the correct manner. Consequently, leading to Allāh increasing that wealth, as it is being utilised in a beneficial manner for the Ummah.



# Gratitude

*Chapter Five*

Gratitude increases the blessings of Allāh.

1 Allāh ﷻ says:

﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ﴾

**“And ‘remember’ when your Lord proclaimed, If you are grateful, I will certainly give you more. But if you are ungrateful, surely My punishment is severe.”**

Surah Ibrāhīm: 7

Gratitude serves two purposes; preservation of what one has, and a means to gain more. However, if one denies the favours of Allāh (Kufr al-Ni’mah), as Allāh mentioned in the verse, then the punishment of Allāh is severe.

2 Allāh ﷻ said about the people of Saba:

﴿لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ ۖ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ ۖ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۚ بَلَدَةٌ طَيِّبَةٌ ۚ وَرَبٌّ غَفُورٌ ۚ فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِي أُكُلٍ خَمْطٍ وَأَثَلٍ وَشَيْءٍ مِّنْ سِدْرٍ قَلِيلٍ ۚ ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا ۖ وَهَلْ نُجَازِي إِلَّا الْكَفُورَ﴾

**“Indeed, there was a sign for ‘the tribe of’ Sheba in their homeland: two orchards—one to the right and the other to the left. ‘They were told’: Eat from the provision of your Lord, and be grateful to Him. ‘Yours is’ a good land and a forgiving Lord. But they turned away. So We sent against them a devastating flood, and replaced their orchards with two others producing bitter fruit, fruitless bushes, and a few ‘sparse’ thorny trees. This is how We rewarded them for their ingratitude. Would We ever punish ‘anyone in such a way’ except the ungrateful?”**

Surah Saba: 15-17

Due to them not showing gratitude, and performing Kufr al-Ni’mah; Allāh removed the blessing from them.

3 It has been narrated on the authority of Abī Dharr ؓ that the Prophet ﷺ transmitted from his Lord that he said:

“يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتَقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا”

**“O My servants, you will not attain harming Me so as to harm Me, and will not attain benefitting Me so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My dominion in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My dominion in anything.”**

Ṣaḥīḥ Muslim 2577

If one adorns themselves with gratitude then they are benefiting themselves.

# Children and Progeny

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*Chapter Six*

Children and offspring are one of the means to attain provision because it is an evidence of īmān and certainty of the provisions of Allāh. Furthermore, it is an evidence of one responding to the call of the Prophet ﷺ.

It has been narrated on the authority of Ma'qal Ibn Yasār ؓ that the Prophet ﷺ said:

1

"تَزَوَّجُوا الْوُدُودَ الْوُلُودَ فَإِنِّي مُكَاثِرٌ بِكُمْ الْأُمَمَ"

**“Marry women who are loving and fertile; because I want to have the largest nation [amongst the nations]”**

Sunan Abī Dāwūd 2050

Due to this, it is from the rewards of Allāh to increase their provision and sustenance, when the slave fears from poverty due to having many children. As Allāh ﷻ said:

2

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا﴾

**“Do not kill your children for fear of poverty. We provide for them and for you. Surely killing them is a heinous sin.”**

Surah Al-Isrā: 31

3

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِّنْ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ﴾

**“Do not kill your children for fear of poverty. We provide for you and for them.”**

Surah Al-An’ām: 151

It has been narrated on the authority of ‘Abdillāh Ibn Mas’ūd ؓ that he said:

4

"سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الذَّنْبِ عِنْدَ اللَّهِ أَكْبَرُ قَالَ: أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ. قُلْتُ ثُمَّ أَيُّ قَالَ: ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةً أَنْ يَطْعَمَ مَعَكَ. قُلْتُ ثُمَّ أَيُّ قَالَ: أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ. قَالَ وَنَزَلَتْ هَذِهِ الْآيَةُ تَصْدِيقًا لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ {وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ}

**“I asked Allah's Messenger (ﷺ): Which is the biggest sin in the Sight of Allah? He said: That you set up a rival [in worship] to Allah though He Alone created you. I asked: What is next? He said: Then, that you kill your son, being afraid that he may share your meals with you. I asked: What is next? He said: That you commit illegal sexual intercourse with the wife of your neighbour. Then the following Verse was revealed to confirm the statement of Allah's Messenger (ﷺ): Those who invoke not with Allah, any other god, nor kill life as Allah has forbidden except for just cause, nor commit illegal sexual intercourse.”**

Ṣaḥīḥ al-Bukhārī 4761, and Ṣaḥīḥ Muslim 89

Children and progeny is one of the ways in which Allāh increases one in sustenance.



As, Allāh ﷻ said:

5

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِّنْ إِمْلَاقٍ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ﴾

**“Do not kill your children for fear of poverty. We provide for you and for them.”**

Surah Al-An’ām: 151

Do not fear poverty due to the number of your children, rather, Allāh will provide for you.

# Piety and Īmān

*Chapter Seven*

Allāh ﷻ said:

1

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ﴾

**“Had the people of those societies been faithful and mindful of Allah, We would have overwhelmed them with blessings from heaven and earth. But they disbelieved, so We seized them for what they used to commit.”**

Surah Al-An’ām: 151

2

﴿وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا﴾

**“And whoever is mindful of Allah, He will make their matters easy for them.”**

Surah At-Talāq: 4

Allāh ﷻ mentioned this in the chapter which discusses matters of divorce. Even if one is going their separate ways, the provision is with Allāh.

Also, Allāh ﷻ said:

3

﴿وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا - وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾

**“And whoever is mindful of Allah, He will make a way out for them, and provide for them from sources they could never imagine. And whoever puts their trust in Allah, then He ‘alone’ is sufficient for them. Certainly Allah achieves His Will. Allah has already set a destiny for everything.”**

Surah At-Talāq: 2-3

It has been narrated on the authority of Jābir Ibn ‘Abdillāh ؓ that the Prophet ﷺ said:

4

"يَا أَيُّهَا النَّاسُ إِنَّ أَحَدَكُمْ لَن يَمُوتَ حَتَّى يَسْتَكْمَلَ رِزْقَهُ فَلَا تَسْتَبِطُوا الرِّزْقَ خُذُوا مَا حَلَ وَدَعُوا مَا حُرِّمَ"

**“O’ people, one of you will not die until he has received all his provisions. The provisions do not slow down. Take what is permissible and leave what is prohibited.”**

Sunan Ibn Mājah 2144

Some of the narrations indicate that the manner in which death is approaching an individual is the same manner the provision is approaching them.

The poet said:

عليك بتقوى الله إن كنت غافلا ••• يأتيك بالأرزاق من حيث لا تدري

Upon you is to be conscious of Allāh, if you are heedless  
for provision will come to you from where you never imagined

As Allāh ﷻ said:

5

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا - وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

“And whoever is mindful of Allah, He will make a way out for them, and provide for them from sources they could never imagine.”

Surah At-Talāq: 2-3



# Contentment

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*Chapter Eight*

One of the means for provision to be increased is to have contentment and be pleased with the blessings of Allāh. Verily, contentment, is a pillar from the pillars of piety.

**1** As ‘Alī Ibn Abī Tālib عليه السلام said – when defining piety:

"الخوف من الجليل، والعمل بالتنزيل، والقناعة بالقليل، والاستعداد ليوم الرحيل"

**“Fear of the Glorified [Allāh], acting upon the revelation, contentment with little, and preparing for the day of judgement”**

**2** It has been narrated on the authority of Abī Hurayrah رضي الله عنه that the Prophet ﷺ said:

"اتَّقِ الْمَحَارِمَ تَكُنْ أَعْبَدَ النَّاسِ وَارْضَ بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ أَغْنَى النَّاسِ"

**“Be on guard against the unlawful and you shall be the most worshipping among the people, be satisfied with what Allah has allotted for you and you shall be the richest of the people”**

Jāmi’ al-Tirmidhī 2305, and graded Hasan by al-Albānī

**3** Abī Humayd al-Sā’idi رضي الله عنه said that the Prophet ﷺ said:

"أَجْمِلُوا فِي طَلَبِ الدُّنْيَا فَإِنَّ كُلَّ مَيْسَرٍ لِمَا خُلِقَ لَهُ"

**“Be moderate in seeking worldly things, for everyone will be facilitated for which he was created.”**

Sunan Ibn Mājah 2225

Meaning; look beautifully for your provision, because everyone will receive what was written for them.

**4** Allāh ﷻ said:

﴿رَجَالٌ لَا تُلْهِيمُ تِجَارَةً وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۖ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ﴾

**“by men who are not distracted—either by buying or selling—from Allah’s remembrance, or performing prayer, or paying alms-tax. They fear a Day when hearts and eyes will tremble”**

Surah An-Nūr: 37

For these people, gaining provision will not impact their striving towards the hereafter, their prayer and their remembrance of Allāh. One should not allow their purpose on this planet – i.e. to worship Allāh – to become secondary to gaining provision.

# Rising Early

*Chapter Nine*

Another means to attain provisions is to leave early and travel in search of provision. Many people conflate between reliance upon Allāh and exerting the effort, believing that one eliminates the other. This is incorrect. Reliance upon Allāh does not eliminate one's efforts, and taking the apparent means.

- 1 Allāh ﷻ swore by the horse which leaves in the morning, wherein He said:

﴿وَالْعَادِيَاتِ ضَبْحًا - فَالْمُورِيَاتِ قَدْحًا - فَالْمُغِيرَاتِ صُبْحًا﴾

**“By the galloping, panting horses, striking sparks of fire  
‘with their hoofs’, launching raids at dawn.”**

Surah Al-‘Ādiyāt: 37

- 2 Also, the Prophet ﷺ said about the bird:

"تغدو خماصاً"

**“who go forth hungry”**

Jāmi’ al-Tirmidhī 2344

This refers to leaving early in the morning, and is a means to attaining provisions.

- 3 It has been narrated on the authority of Sakhr al-Ghāmidī ﷺ that the Prophet ﷺ said:

"اللَّهُمَّ بَارِكْ لَأُمَّتِي فِي بُكُورِهَا. قَالَ وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ جَيْشًا بَعَثَهُمْ أَوَّلَ النَّهَارِ وَكَانَ صَخْرٌ رَجُلًا تَاجِرًا وَكَانَ إِذَا بَعَثَ تِجَارَةً بَعَثَهُمْ أَوَّلَ النَّهَارِ فَأَثَرَى وَكَثُرَ مَالُهُ"

**“O Allah bless my Ummah in what they do early [in the day]. He said: Whenever he (ﷺ) would dispatch a military expedition or an army, he would send them in the first part of the day. And Sakhr, was a merchant and used to send his goods for trade during the beginning of the day, so he became rich, and his wealth increased.”**

Sunan Abī Dāwūd 2606

- 4 Allāh ﷻ said:

﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ ۚ وَإِلَيْهِ النُّشُورُ﴾

**“He is the One Who smoothed out the earth for you, so move about in its regions and eat from His provisions. And to Him is the resurrection ‘of all’.”**

Surah Al-Mulk: 15

This shows that we should seek our provisions in the mornings and not in the afternoon or evenings. The Prophet ﷺ supplicated for blessings to be found in the morning.



# The Prayer

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*Chapter Ten*

Another means to attain provision and sustenance is the prayer. This is very important, because many do not pray because of their work. Always remember, that whenever the prayer begins to diminish, so will one’s provisions.

Allāh ﷻ said:

1

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا ۖ  
نَحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَىٰ﴾

**“Bid your people to pray, and be diligent in ‘observing’ it. We do not ask you to provide. It is We Who provide for you. And the ultimate outcome is ‘only’ for ‘the people of’ righteousness.”**

Surah Tāhā: 132

In this verse, one is commanded to tell one’s family to pray, and is informed that Allāh will provide. To be diligent in observing the prayer means to establish it with its boundaries, pillars, and etiquettes. If one fulfils the prayer, then Allāh has taken it upon himself to provide for them.

Sufyān al-Thawrī said, regarding the verse:

2

﴿لَا نَسْأَلُكَ رِزْقًا﴾

**“We do not ask you to provide”**

Surah Tāhā: 132

"لا نكلفك الطلب"

**“We will not burden you with seeking”**

Allāh ﷻ also states that the final ending – in this world and the hereafter – is for the people of righteousness.

Thābit al-Bunānī said:

3

"وكانت الأنبياء إذا نزل بهم أمر فزعوا إلى الصلاة"

**“Whenever a hardship befell the prophets, they would rush to the prayer”**

Provision is in the Hands of Allāh for every creature. Allāh ﷻ says:

4

﴿وَكَايْنٌ مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

**“How many are the creatures that cannot secure their provisions! ‘It is’ Allah ‘Who’ provides for them and you ‘as well’. He is indeed the All-Hearing, All-Knowing.”**

Surah Al-‘Ankabūt: 60

# Migration

*Chapter Eleven*

Migration – from the lands of the disbelievers to the lands of the believers - is a means of attaining sustenance from Allāh ﷻ.

Allāh ﷻ says:

1

﴿وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاجِمًا كَثِيرًا وَسَعَةً﴾

**“Whoever emigrates in the cause of Allah will find many safe havens and bountiful resources throughout the earth.”**

Surah An-Nisā: 100

(سَعَةً) are the bountiful resources upon this earth.

Many of the Companions who migrated from Makkah were poor. However, when they came to Madīnah, Allāh removed their poverty and opened the earth for them. The story of ‘AbdulRahmān Ibn ‘Awf ؓ is not unknown to us.

Allāh ﷻ said:

2

﴿وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا ۚ وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ﴾

**“As for those who emigrate in the cause of Allah and then are martyred or die, Allah will indeed grant them a good provision. Surely Allah is the Best Provider”**

Surah Al-Hajj: 58

In this verse, Allāh is informing us, that those who migrate for the sake of pleasing Allāh, leaving his beloved companions and friends, has been promised to be provided by Allāh.

Furthermore, the reward one will attain cannot be imagined, as Allāh ﷻ said:

3

﴿وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ﴾

**“Those who leave their homes and die while emigrating to Allah and His Messenger—their reward has already been secured with Allah.”**

Surah An-Nisā: 100

In this verse, Allāh did not mention what the reward is going to be. The Scholars state: anonymity of the reward is an indication of its greatness.





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